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# EVANGELICAL VISITOR

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## *A Prayer On The Eve Of National Elections*

God send us men whose aim 'twill be,  
Not to defend some ancient creed,  
But to live out the laws of Right  
In every tho't and word and deed.

God send us men alert and quick  
His lofty precepts to translate,  
Until the laws of Right become  
The laws and habits of the State.

God send us men of steadfast will  
Patient, courageous, strong and true;  
With vision clear and mind equipped,  
His will to learn, His work to do.

God send us men with hearts ablaze,  
All truth to love, all wrong to hate;  
These are the patriots nations need,  
These are the bulwarks of the State.

—Frederick John Gillman.



## He Lacked Moral Courage . . .

D. L. Moody

A FEW years ago I was closing a meeting, and said: "Are there any here who would like to have me remember them in prayer? I would like to have them rise." And there was a man who rose, and when I saw him stand up, my heart leaped in me with joy. I had been anxious for him a long time. I went to him as soon as the meeting was over, and took him by the hand, and said; "You are coming out for God, are you not?" He said: "I want to and have made up my mind to be a Christian; only there is one thing standing in my way." "What is that?" I asked. "Well," he replied, "lack of moral courage." Naming a friend of his, he added: "If he had been here tonight I should not have risen; I am afraid when he hears I have risen for prayer he will begin to laugh at me, and I won't have moral courage to stand up for Christ."

I said: "If Christ is what He is represented in the Bible, He is worth standing up for; and if heaven is what we are told it is in the Bible, it is worth living for." "I lack moral courage," he answered; and the man was trembling from head to foot. I thought he was just at the very threshold of heaven, and that one step more would take him in, and that he would take the step that night. I talked and prayed with him, and the Spirit seemed to be striving mightily with him, but he did not get the light. Night after night he came, and the Spirit strove with him; but just one thing kept him back—he lacked moral courage.

At last the Spirit of God, which had striven so mightily with him, seemed to leave him, and there were no more strivings. He left off coming to church, was off among his old companions, and would not meet me in the street; he was ashamed to do so. About six months afterwards I got a message from him, and found him on what he thought was his dying bed. He wanted to know if there was hope for him at the eleventh hour. I tried to tell him that there was hope for any man that would accept Christ. I prayed for him, and day after day I visited him.

Contrary to all expectations, he began to recover; and when he was convalescent, finding him one day sitting in front of his house, I sat by his side, and said: "You will soon be well enough to come up to church, and when you are, you will come up; and you are going to confess Christ boldly, are you not?" "Well," he said, "I promised God when I was on what I thought to be my dying bed I would serve Him, and I made up my mind to be a Christian; but I am not going to be one just now. Next Spring I am going over to

Michigan, and I am going to buy a farm and settle down, and then I am going to be a Christian." I said, "How dare you talk that way! How do you know that you are going to live till next spring? Have you a lease of your life?" "I was never better than I am now; I am a little weak, but will soon have my strength. I have a fresh lease of my life, and will be well for a good many years yet," he answered.

I said: "It seems to me you are tempting God," and I pleaded with him to come out boldly. "No," he said; "the fact is I have not the courage to face my old companions, and I cannot serve God in Chicago." I said: "If God has not grace enough to keep you in Chicago, He has not in Michigan." I urged him then and there to surrender his soul and body to the Lord Jesus; but the more I urged him the more irritated he got, till at last he said: "Well, you need not trouble yourself any more about my soul; I will attend to that. If I am lost it will be my own fault. I will take the risk." I left him, and in about a week I got a message from his wife. Going to the house, I met her at the door weeping. I said: "What is the trouble?"

"Oh, sir! I have just had a counsel of physicians here, and they have all given my husband up to die; they say he cannot live." I said: "Does he want to see me?" She replied: "No." "Why did you send?" "Why," she said, "I cannot bear to see him die in this terrible state of mind." "What is his state of mind?" "Why, he says that his damnation is sealed, and he will be in hell in a little while."

I went into the room, but he turned his head away. I said: "How is it with you?" Not a word; he was silent as death. I spoke the second time, but he made no response. I looked him in the face, and called him

by name, and said: "Will you not tell me how it is with you?" He turned, and fixed that awful, deathly look upon me, and, pointing to the stove, he said: "My heart is as hard as the iron in that stove; it is too late, my damnation is sealed, and I shall be in hell in a little while."

I said: "Don't talk so; you can be saved now if you will." He replied: "Don't mock me; I know better." I talked with him, and quoted promise after promise, but he said not one was for him. "Christ has come knocking at the door of my heart many a time, and the last time He came I promised to let Him in; and when I got well I turned Him away again, and now I have to perish without Him."

I talked, but I saw I was doing no good, and so I threw myself on my knees. He said: "You can pray for my wife and children, you need not pray for me; it is a waste of time, it is too late." I tried to pray, but it seemed as if the heavens were brass over me. I rose and took his hand, and it seemed to me as if I were bidding farewell to a friend that I never was to see again in time or eternity.

He lingered till the sun went down. His wife told me that his end was terrible. All that he was heard to say were these fearful words: "The harvest is past, the summer is ended, and I am not saved." There he lay, and every little while he would take up the awful lamentation: "The harvest is past, the summer is ended, and I am not saved." And just as the sun was sinking behind those western prairies he was going into the arms of death.

As he was expiring, his wife noticed that his lips were quivering. He was trying to say something, and she reached over her ear, and all she could hear was: "The harvest is past, the summer is ended, and I am not saved"; and the angels bore him to judgment. He lived a Christless life, he died a Christless death, we wrapped him in a Christless shroud, nailing him in a Christless coffin, and bore him to a Christless grave. Oh, how dark! Oh, how sad! I may be speaking to someone today, and the harvest may be passing with you, the summer may be ending. Oh, be wise now, and accept the Lord Jesus Christ! May God's blessing rest upon us all, and may we meet in glory, is the prayer of my heart!

—From "Dawn."

If you haven't love, better not give up too much for it will profit you nothing.

Love means activity. It does not mean sitting down and feeling good all the time.

Your creditor often becomes your worst enemy.

### Trust

*God is in every tomorrow,  
Therefore I live for today;  
Certain of finding at sunrise  
Guidance and strength for the day;  
Power for each moment of weakness,  
Hope for each moment of pain,  
Comfort for every sorrow,  
Sunshine and joy after rain.  
God is in every tomorrow,  
Planning for you and for me.  
E'en in the dark will I follow,  
Trust where my eyes cannot see;  
Stilled by His promise of blessing,  
Soothed by the touch of His hand,  
Confident in His protection,  
Knowing my life-path is planned.*

—War Cry.



# Editorial

## Promises

It has been said that death bed promises amount to very little and that promises made while on your sick bed do not much more. God alone sees the heart and knows the mind of man. It is not for me to judge since to me has not been given the spirit of absolute discernment. I would to God that the promises made by well people were always kept and all vows paid.

A thing which I learned while in the hospital is that many patients learn to know each other and under the stress of that acquaintance often promise to write to the one left behind and that at that time the intention might be the best but due to lack of knowledge fail to keep the promise. Perhaps the name has slipped while the face remains. It could be that since no address has been written down the promise being sincere at the time was too casual. Many things might happen to make the promise just a passing farewell.

Is it possible that people with normal health often promise themselves that they are going to visit a certain sick friend or write to a person whom they feel needs encouragement and then fail to do it? Of how much less importance is a promise to self than what might be considered casual promises to others? Do we who fail to keep self made resolutions judge ourselves as harshly as we do those whom we think have failed to keep their promises to us? Oh the frailties of humanity!

No, I am not excusing those who have made sincere promises for I believe with all my heart that every promise of such a nature should be kept for upon them depends life or death. What I would like to state is that assentations are often not agreements much less promises whether made on the sick bed or in moments of the best of health. Commandments are often kept far better when no outward assent to keeping them has been given.

A doctor who attended me and had other patients in the same ward in which I was entered the ward one day. Having felt my legs and asked me a few questions he went to another bed. Without asking any questions he pointed his finger at his patient and said: "Mr. ——— you may take your pick. You may either quit smoking immediately or I am taking you up to the operating room and cut off that leg." One leg had been amputated previously by him. "I am not fooling. That remaining leg will not heal as long as you continue smoking and if smoke you must, then I must operate. Your sore foot will not heal with all that nicotine in you." Then turning to me the doctor said: "Rev. I want you to see that that order is kept." Neither one of us said a word but both of us resolved to do what the doctor had said. To the one it meant the keeping of a leg; to me it meant the keeping of an obligation. May God help each reader to keep obligatory promises of whatever nature they may be.

—J. A. C.

## Whispers

A prominent Christian confidentially told a friend that "Rev. P is not the man for this congregation. We'll never get anywhere until we get another man." This word got back to the Rev. and Mrs. P just after they had decided to set aside some days for prayer, first by themselves, then with trusted Christian members, seeking God's blessing on the congregation. Feeling self-conscious and discouraged, the Rev. gave up his prayer project and accepted the next call that came his way.

Mrs. S meant never to mention except in private intercession the personal problem that Mrs. F had confided in her. But when another good friend became confidential one afternoon, the secret slipped out easily. After awhile the news was back-fence gossip available to all, and Mrs. F's testimony among her friends was never influential again.

R, growing up in a Christian home, heard the faults and failings of church members, pastors and Christian workers freely dis-

cussed day after day. When he reached his twenties, his cynical attitude toward all Christians and Christianity itself was a deep grief to his parents.

As she made her way slowly down the crowded church aisle, Mrs. H's thoughts were much occupied with the sermon she had just heard. Maybe there was something better to life than just going through the daily drudgery hoping that somehow everything would come out all right in the end. Maybe she should talk things over with the pastor as he had so cordially invited. Just ahead of her were two Christian women. Said one, "Rev. N is a wonderful preacher." Said the other, "Yes, and he knows it, too. Talk about conceit—you can't touch him with a ten-foot pole. Why, he made me feel like a worm when I went to ask him about the choir concert bulletins." Mrs. H passed the "unapproachable Rev. N with a hurried handshake and went home.

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## Buried Alive

WHEN I entered The Good Samaritan Hospital, Dayton, Ohio as patient last spring diagonally across from me in bed No. 3 was a man who had been buried alive. According to his testimony which I have every reason to believe he actually was brought out of a ditch in which there had been a cave in. He had been covered with a number of feet of ground because he was unable to make his escape when the ground all around him gave way. In talking to different ones who came in to the ward I often heard him say: "Yes sir, I am the man who was *buried alive*" placing the emphasis on the fact that he was buried while still living.

Bill Wilson isn't the only person who has been buried alive but he is the only one whom I have met who had that experience and thus the occasion was and is interesting to me. I asked him one day how it felt to be buried alive? While he gave me an answer his description was not clear to me. Is it possible that many times we do not understand the language of people because we have not had the experiences through which they have passed? It may be that that results in our being very unsympathetic and harsh in our judgment of those who need our most sympathetic consideration.

Carrying this idea of being buried alive into the spiritual realm I thought that there may be only too many professed children of God who have been baptised by immersion, even by trine immersion who may have been buried alive instead of having first died out to sin. Physically Mr. Wilson came out of his burial place unconscious to his surroundings but still with the same body with which he was covered. The one outstanding difference with him was that his chest was crushed, the breath was taken out of him and only after resuscitation was he again a living man. After this he needed many repairs. This is exactly what happens too often to too many so called children of God. They are buried with Christ in baptism according to Romans 6:3-6 but instead of arising to walk in newness of life, the old life is still retained.

In other words it should be understood that a burial in baptism is not for people who are alive in trespasses and sins but are alive in Christ Jesus. The old life is gone. The old man has been crucified and we arise to walk in newness of life. A burial in baptism without a change of heart does not change human nature. Natural burial is for dead people. Spiritual burial is for people who have been crucified with Christ and have had new life imparted unto them, a people who having been dead in trespasses and sin are made alive through the resurrection of Jesus from the dead.

—J. A. C.



## Presumptuous Sins

C. E. Zike

N, a college student, felt called to work under the home mission board. He had had a long talk with Mr. R, the mission executive, and felt more sure than ever that he had found God's place for him. Mr. R remarked to his secretary, "I can't agree with all of N's ideas, but he is a wonderful young man and has a clear-cut testimony. I'm sure he will be a valuable worker." Said the secretary to a friend, "I guess N has some ideas that Mr. R can't see." Said the friend to another, "Mr. R thought N had some screwy ideas." Said this one to N, "I guess you and Mr. R didn't hit it off so well, eh?" And so it developed that N, feeling it would be impossible to do his best work under a two-faced official, never turned in his application for the home mission position at all.

At the family dinner table, the Rev. C spoke disparagingly of the methods of the visiting evangelist. Hearing this, his own daughter, who had been touched through the evangelist's ministry, hardened her heart to the Lord.

A disagreement arose at the church business meeting. The next day one Christian called another and told about the "heated discussion." Next it became "a quarrel," then "a real row." This remark was passed on to the hard-shelled lawyer who had always maintained, "I'll be converted when the Christians can get along with each other." He chuckled, and began to draw up papers for another shady legal deal.

Have such instances happened in your home and church? Will they happen again? This is a serious matter, for it brings real hindrances to the cause of Christ.

The only cure for careless, destructive talk is a love that so grips the heart that it controls the tongue. Love finds its delight in approving that which is good. Love hastens to pray for and help a failing brother, and does not hasten to condemn. Love finds a cover for a multitude of sins glimpsed in others, guards them as a family secret, and bares them only to God in intercession. Love wins and helps, encourages and cheers. "Beloved, let us love one another: for love is of God."

—Evangelize.

### Seeds of Sin

Never trifle with one sin. It is like a little cloud which as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

Blessed are they who think no evil, for they shall not be evil doers.

*Psalm 19:13, 14.* "Keep back thy servant also from presumptuous sins; let them not have dominion over me: Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

*Numbers 15:31.* "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."

*II Peter 2:10.* "Them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

Sinners are always dangerous business because there are such terrible possibilities in sin; but there are some sins, and some ways of sinning that appear to be followed with terrible consequences—even to a sense of finality in the act. Presumptuous sins and presumptuous sinning carries with it a terrible possibility which is suggested in the expression: "The Great Transgression."

Presumptuous means: "With a high hand, arrogant, bold or daring, self-willed or willful."

### The Pruning

Annie Johnson Flint

*It is the branch that bears the fruit  
That feels the knife,  
To prune it for a larger growth,  
A fuller life;  
Though every budding twig be lopped,  
And every grace  
Of swaying tendril, springing leaf,  
Be lost a space.  
Oh, thou whose life of joy seems reft,  
Of beauty shorn;  
Whose aspirations lie in dust,  
All bruised and torn,  
Rejoice, tho' each desire, each dream,  
Each hope of thine  
Shall fall and fade. It is the hand  
Of Love Divine  
That holds the knife, that cuts and breaks  
With tenderest touch,  
That thou whose life hast borne some fruit  
May now bear much.*

—Selected.

Presumptuous sins are those of deliberation and willful consent against one's better judgment, against known light, and against conscience. To sin, having deliberated about the commission of it, certainly is to sin presumptuously. To sin when there is no particular temptation to the committal of it certainly is to sin presumptuously. Then, to commit a sinful act, notwithstanding the fact that God has warned repeatedly against it, is to sin presumptuously. And surely, to sin with the expectation of obtaining mercy and pardon from the act is to sin presumptuously.

The power of presumptuous sins is revealed in this statement of the Psalmist: "Let them not have dominion over me." The power of dominion is the power of lordship, or rulership. It reveals the rule of a slave-master over a slave. It portrays the subjection of the will to the mastery of their domination. Due to the very nature of presumptuous sins, the spirit of man is apt to be driven to despair, hopelessness, and further abandon to sin.

There seems to be a finality connected with presumptuous sins, or presumptuous sinning. At least such a possibility is intimated in this statement. "Then shall I be innocent from the great transgression." That is, if he could be kept back from presumptuous sins, then he would be innocent from *The Great Transgression*; but if he sinned presumptuously, the dominion of such sin, its power to bind and enslave, the enormity of the offense would produce *The Great Transgression*. That statement seems related to such as the blasphemy against the Holy Ghost that hath never forgiveness, the sin unto death that is useless to pray for, the willful sin that hath no more sacrifice. In all of these, there seems to appear a sense of finality. To say the very least, the intimation is that there is grave danger in such sin with the possible shadows of finality surrounding the act. The Psalmist prays to be kept back from such sin and begs God that the words of his mouth and the meditation of his heart will be such that will find acceptance in His sight. Then he finished the supplication. "O Lord, my strength, and my redeemer."

Our only safety lies in keeping as far away from sin as possible. So clean and pure that the words of our mouth and even the meditation of our hearts shall be such as will have acceptance with the Lord. My own earnest prayer is that I shall be kept back from presumptuous sins. Reader, take this admonition seriously to your heart and, like the Psalmist, plead for help from the Lord, our strength and redeemer.

—The Wesleyan Methodist.



# Keeping From Unhappy Extremes

Orrie D. Yoder

*"Speak thou the things which become sound doctrine." (Titus 2:1.)*

BOTH history and experience verify the fact that Satan swings the mass of professing Christians to one of two extremes: the one extreme is that of self-effort, or human means of peace and salvation, while the other or opposite extreme is that which so unduly magnifies God in relation to salvation from sin, that God simply must save people regardless of man's response and obedience as a free moral agent. The one extreme would let man in his hope of God and salvation, "struggle for existence" under the shadow of his own feelings and effort, while the other would wish to place man in the sunlight of God's great Love, "sitting in an easy-chair and smoking his pipe." While any extreme may bring man a momentary joy, none can bring him lasting peace and happiness, and man often swings to an opposite extreme in his wish and desire to leave an extreme he has found does not satisfy.

Now surely God has provided a Revelation and Salvation that man need not go to any one extreme. His written Revelation and wonderful Word of doctrine and practice, of examples and experiences, of fulfilled and un-fulfilled prophecies are enough to warn and to keep man from unhappy extremes. God holds before all, the great mountain peaks of Sinai, Calvary and Pentecost, but while we need to look at these and other wonderful peaks of God's grace and revelation, we must not become extreme and build our hope on any special one, or on any "pet" theory or undue emphasis above or beyond that which God has decreed.

Sin like leprosy has always been incurable by man but not by God. However, because God could and sometimes did cure the leper, we never read that God's cure made him immune to the disease. Man cannot save himself by any human effort, but because God can, is no reason for man to think that salvation makes him immune to sins and temptation. If the surgeon's knife alone, and not medicine, can save the life of one who has acute appendicitis, yet the surgeon as he leaves a patient restored to health, leaves a patient that must still observe the laws of life and health to keep well. God does save from sin but never with a salvation of any kind or form that would make man a machine and that would leave him free from the laws of spiritual health and from obedience to God's Word.

Depending upon man's inherited or acquired tendencies, Satan will drive

many to the extreme of "self-effort" by getting them to join church, be baptized in water, or with water, to take communion, and to "do good" and "be good" in a thousand ways. Thus they think they will finally be good enough to go to heaven "when they die," regardless of a living faith and experience.

Since this extreme will not suit many, Satan will swing them to the opposite pole where they see everything God has done, or is doing and lose sight of that which God expects man to do and accomplish, in order to enjoy fully that which God has done. We once heard in a Mennonite meeting, a speaker magnify God's love and power to save, and the futility of man's part, by the symbol of taking hold of a "live wire" in which case it is impossible to let go. "Man must get hold of God's 'live wire' of salvation," he said. While this is in accord with the Bible truth, that man is "kept by the power of God," it is not in accord with all the truth, with the teaching of Paul (II Tim. 4:7). "I have kept the faith." Paul did not say

that he was held by the "live wire" of salvation, but he kept hold, by faith, on the "live wire."

Again, we have revolting against this cold orthodoxy and formality, an extreme holiness doctrine. This doctrine, although in some respects opposed to extreme Calvinism, is also in some ways like this, in that it emphasizes chiefly a holiness that God alone performs, and sets at naught the holiness of life and practice that man as a free moral agent needs to perform.

These people would go to an extreme by carnally choosing certain choice Scriptures and disregarding others which treat on the subject they wish to build upon. In spite of the fact that Scripture tells us that the Corinthians were both "carnal" and "sanctified," (I Cor. 1:1-2, 6:11 and 3:1-4) "sanctification" rather than the scriptural "fulness of the spirit," is supposed to be the remedy for carnality. Although the Scriptures speak of a *Second Coming*, of a *second birth*, nowhere do they speak of a "second blessing" which this special "sanctification" is supposed to be.

Truly God does *sanctify* and make holy, but in both Old and New Testaments, He has left the command—"Be ye holy, for I am holy." Nadab and Abihu were sanctified by God and were holy, but when they did not sanctify themselves and offered "strange fire," God judged them and they died. That is why today, thousands are led to altars of prayer where doubtless they get a blessing of so-called sanctification, or an infilling of the Holy Spirit, but what about their life thereafter! They can be sanctified by the thousands, but if they are left to go out and then offer the "strange fire" of their own standards of obedience rather than what God has commanded in His Word, no wonder that they are judged and die in spirit!

God says He will give the Holy Spirit to them that ask Him (Luke 11:13), but that truth alone is an extreme, for He has also said that He gives the Holy Spirit to them that obey Him. (Acts 5:32). If ye *live* after the flesh, ye shall die." (Rom. 8:13). Thus the Scriptures never allow a non-experimental, cold, formal way of salvation, nor an opposite extreme way of salvation so holy and spiritual but that man must by obedience and faith keep in the way of practical holiness of life.

However, let man have a "second blessing" if he did not let God bless him right the first time! Let him have the third or fourth, if the supposed "second" was not enough. (The early Christians needed many special blessings. Cf. Acts 2:4, 4:31). However, if man must sometimes do a thing the "second" time to do it right, let us never blame God for such weakness.

(Continued on page thirteen)

## Begin With God

MATTHEW 6:23

*Begin the day with God!*

*He is thy sun and day;  
His is the radiance of thy dawn,  
To Him address thy lay.*

*Look up, beyond these clouds!  
Thither thy pathway lies;  
Mount up, away, and linger not,  
Thy goal is yonder skies.*

*Cast ev'ry weight aside!  
Do battle with each sin;  
Fight with the faithless world without,  
The faithless heart within.*

*Take thy first meal with God!  
He is thy heav'nly food;  
Feed with and on Him; He with thee  
Will feast in brotherhood.*

*Take thy first walk with God!  
Let Him go forth with thee;  
By stream or sea or mountain-path,  
Seek still His company.*

*Thy first transaction be  
With God Himself above;  
So shall thy business prosper well,  
And all the day be love.*

—Selected by Omar G. Worman.



## From A Preacher's Note Book

C. R. Heisey

### "One of God's Daughters"

MARY MOZLEY was a girl, in most respects, just like other girls. She was born and reared in a home where father and mother knew the Saviour and did all in their power to lead their children in His way. She loved pretty clothes and the fellowship and friendship of young people, and could have fitted into the social life of her day. She could have spent her life for self and as much in vain as the average girl does today. But when the call of Christ came, she turned her face from those passing things to those things that will endure. She has been in heaven now for twenty-five years and do you suppose that she has ever regretted her choice?

The letters she wrote home to her friends telling of her deep devotion and sacrificial service, stir the hearts of those who read them. In one she wrote: "Could I not also have won position and honor in my profession? (She was a trained nurse). Have made a name for myself? Could I not have brought joy to the sick?" She said that at that time the devil took her to the mountain top and showed her all the kingdoms of the world and the glory of them, which he would give her if she would fall down and worship him. O what a dream she had in that "moment of time!" But such thoughts were just for a moment. It was true that such a life would get the applause of men, but what of its end?

It was when she saw the end that she turned away from these allurements of Satan to the black men of Africa, whose souls were as dear to God as her own, and were going into a Christless eternity by the thousands every day. "The dream of worldly advancement failed and how gladly and cheerfully I go forward at His call to the longing, dying, souls in their helplessness to 'spend and be spent' in His service as long as He shall allow me to lay down my life day by day for Christ and Africa, counting nothing dear unto myself."

Mary Mozley died young—just a little more than thirty-six years of age, but what a life she lived during those brief years, a life so rich towards God! What a reward in heaven and what a reception it must have been when her Saviour called her home! What a joy will be hers throughout the ages in the happy consciousness that her brief years on earth were not spent for self, but for Christ and the souls of dying men and women! Her correspondence was filled with rich things of God, telling the story of daily routine, faithful service, hours of toil and sacrifice that the black people of Africa might be clothed with "white raiment

which is the righteousness of the saints." Thousands were inspired by her life to turn from self to God, and the world is richer because this handmaiden of the Lord lived in it.

\* \* \*

### "Where Satan's Seat Is"

A missionary from north China writes: "I was so happy in our work at Tienhsui, and was really just beginning to get into it, when we began to hear rumors of the activities of communists in the province next to ours. As word came of this city and that one falling and that the communists were only so many 'li' away, it was an exciting time. Prices began to drop, people outside began to move in, and truck loads of refugees fled from the city.

We have been removed to Lanchow, the largest city in northwestern China. It is quite cosmopolitan with a mixed population of Chinese, Turks, Russians and Tibetans. There are many modern shops and you can get almost any thing you want if you are willing to pay the price. A bar of soap costs \$950,000 in Chinese money or about one dollar in American gold.

"This city has had missionaries for a number of years and there is a large church here seating several hundred and it is filled every Sunday. To me the place of chief interest is the Borden Memorial hospital. It is staffed with a splendid group of nurses whom the love of Christ has constrained to give their gifts and talents that men and women may be brought to a saving knowledge of our Lord Jesus. The work of the hospital, the ministry of the wards is 'love in action' and is beautiful to behold. The leprosarium, where there are about eighty lepers is most interesting. Although some are maimed and deformed, they are clean and neatly dressed. I couldn't help but think of the great transformation that had taken place in their lives since they first went there. You could see on their faces an expression of peace and hope, and you didn't have to have any one tell you that they had found the Saviour. Daily classes are held for lepers, and they also have jobs of gardening and doing various other things.

"The province of Tsinghai, where I am to be located soon, is northwest of Kansu and was formerly a part of Tibet. Tibet proper is closed to missionaries and to foreigners in general. This border province has almost as many Tibetans as Tibet proper, and it is the purpose of the mission to reach them for Christ. A temporary clinic is being opened at Hwalung, but later a

hospital is to be established at Kweiteh only a short distance from Hwalung. Hwalung is chosen at present owing to difficulties of travel to Kweiteh. Its elevation is 9,500 feet.

We are truly trusting that this medical work may be the means of reaching the Tibetan for the Gospel. Please pray daily for we are right in the midst of Satan's kingdom and he is not going to give up without a struggle. We are in the dark forbidden land 'where satan's seat is,' and only the power of God can open the hearts of the people to the saving message of the Gospel. Just a few days ago a missionary from up there told me a little bit of the difficulties of the work, the hardness of the physical life in that high barren altitude, the difficulties about food, and the terrible bondage of the people. Surely nothing but the love of Christ would lead one into such a situation. We need your prayers daily if light is to be brought to this benighted people."

\* \* \*

### "The Key To Conquest"

The famous British general, Charles Gordon, who died under such tragic circumstances in Khartum, never allowed anything to hinder his morning hours alone with God. During his journey in the Sudan, for one hour each day there lay outside his tent a white handkerchief. The entire camp knew the significance of the small token, and it was sacredly respected by every man, whatever his color or creed. No message, however pressing, was carried in. Whatever the message was, whether of life or death, it had to remain until that guardian signal was removed. Everyone knew that General Gordon was alone with God. That white handkerchief was the secret of his righteous, fearless, unselfish life.

Without prayer you will be weak as water in the presence of temptation; but by prayer you will become bold as a lion. "They that dwell in the secret place of the Most High . . ." become "lion-treaders" and "dragon trampers." (Psalms 91).

Be regular and exact in keeping appointments with God.

O Let us keep that meeting place—  
The secret tryst with God.

At such a time He shows His face,  
O holy tryst with God.

Never mind though friends and others call,  
His love impels our best, our all;  
Let us come alone, before Him fall  
And keep our tryst with God.

—Upland, California.



# Souls - Church - Conference - Christ?

"I am the first and the last." (Rev. 1:17).

INASMUCH as we are just passing through the time of the year when many of our Church leaders and Christian workers meet in annual (or semi-annual) conference sessions, is it not wise to take an inventory and consider what place we have given to our Indispensable Christ. Have we put our Christ, the supreme fountain of all our church life and activity, *first* and last, or is He only last?

How sad that in so much of our modern church work, our eternal Living Christ is so often made only *last*, or is crowded out of our program entirely, instead of being the *first* and the *last* in all our religious activity and service! How often today do we make church membership and church rules first, and Christ last, or how often do we put conference authority and regulations ahead of our Christ Who is to be *first*.

In the last book of our Bible in which are revealed to a drifting church, so many vital facts about our Christ, we are warned that our Christ Who is ideally the very center and life of all Church activity, may become an outside visitor knocking at the door of the church for recognition and admittance. (Cf. Rev. 1:13, 3:20).

Oh, certainly, we are not Unitarians who reject Christ, but how many today, even in our own numbers trust largely on church membership, ordinances and regulations, and make Christ a sort of a refuge to which we may resort, whenever these church means are inadequate or seem to fail. How often in our church organizations and conferences do we enact business and pass resolutions as though they were the important thing and very life of our religion! How often do we act as though our Christ is right outside the door, and if our ways or resolutions fail to be effective, we can at any time open the door and invite our Christ in on the scene to help us. Is not our faith in Christ far too much like what they call "fox-hole" religion, that which looks or cries to the supernatural only in the case of human extremity.

A few years ago, a bishop brother, when called upon to preach the convocation sermon at the opening of General Conference chose as his text, John 10:10, "The Abundant Life in Christ." This brother emphasized the fact that we have come to the place where conference rules and regulations seemingly do not accomplish the desired effect. We must have more of the abundant life of our Christ, he declared,

that our conference work may be more effective.

Surely it is more and more evident to all of us that the conviction of this brother is entirely in line with facts and is also entirely Scriptural. It is because of our failure to give our Christ and the Holy Spirit, their Biblical place that our church and conference work seems to become more and more tedious and ineffective.

At our recent local conference, a Jewish brother gave an address on the policies and work of their Jewish mission. Among the things he said was this, "we do not preach denominationalism, we preach Christ." Now we would say, that such a standard is a bit out of balance. We who are starched with denominational pride, say that it is not enough to preach Christ only; we *must* preach and hold on to our denominational standards for they, too, are Scriptural.

But what about the dangers of the opposite extreme? What if we should get to the place where we preach our church standards and conference regulations be-

## Manifested

We so easily lose the wonder of the fact that God's righteousness and love have been manifested. In evangelical circles these things are stated so frequently that there is the danger of repetition destroying the freshness of the truth. A splendid illustration, however, forcibly reminds us of the marvel of God's grace. *The Dawn*, a strong and most helpful evangelical paper, gives us this interesting incident:

"A poor man who had spent his life in ignorance and sin was found by a London clergyman in a garret. He had been plunged into great anxiety of soul by an accident. A stray leaf torn from a New Testament had caught his eye. In it (the 3rd chapter of Romans) he had seen, as he had never seen before, his frightful condition as a sinner; but the leaf was abruptly torn off, leaving no remedy. 'But now the righteousness of God without the Law is—' 'Is *what*?' asked the anxious man. It might be 'withheld' or 'withdrawn' or 'forfeited' or 'lost'; nay, but it is *manifested*—freely offered to all. The rest of the chapter revealed Christ to him, and saved him on the spot."—*The Elim Evangel*.

"This learned I from the shadow of a tree,  
That to and fro did sway against a wall:  
Our shadow-selves, our influence may fall  
Where we ourselves can never be."

cause they are Scriptural, and forget to preach Christ? If Christ is not *first* (and last), if Christ is not more important than all our rules and regulations, we might be more unscriptural than the preacher who preaches only Christ, might we not?

As the carnal Christians of Corinth (I Cor., Chaps. 1-3) were failing because they were building on sermons and ideas of great Spiritual men instead of building upon Christ and trusting Him as the great fountain head and foundation of all their faith, surely we today need to fear lest we do the same. We need to fear lest we labor and preach to the end that souls trust in the church and her ordinances for their salvation and life, lest we exalt our church and rules and conference regulations to the end that congregations or groups of people feel secure in certain churches or conferences suiting their prejudiced wishes rather than in the Christ Who alone can save and keep.

One of our watchwords in church and conference work today seems to be "souls." If members fall under church censure, then they must be considered *souls* who might be lost if discipline according to the Scripture would be applied. If congregations or groups are out of conference relations, then they are *souls* that must at any cost be brought into some conference.

Truly, they are souls who need our concern and prayerful help, but we must not forget that Christ and His gospel, not church and conference, are "the power of God unto salvation," to save and bless souls. If we are Biblical, we will see that souls are first soundly established in Christ, we will hardly substitute church and conference rules and fellowship for the blessing and fellowship of the Holy Spirit Who alone can bless and keep. (Since we are speaking of *souls* and our obligation to them, let us think, not only of those wishing to be members in our churches and conferences, but of the millions for who Christ died, that we might so labor and preach Christ to them that, at least, some of them too may want to join us.)

Only when the Living Christ is *first* in our program, and only when the fruit of the Holy Spirit filled life abounds in our lives and in our labors, can church and conference fill the place that God meant for them to fill, and only then can we be worthy church or conference members.

Before there were churches or conferences or church or conference rules and regulations, there was Christ. He must yet be *first*. Let us make our program: Christ—Souls—Church—Conference—Christ. Let us humble ourselves in prayer and devotion, as did the Early Church, until Christ is First and Last; until our Living Christ is again the great center and power of all our Christian activity!



# The Evangelical Visitor

**A Religious Journal**  
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U. S. A., Canada and Foreign Countries

**J. N. HOSTETTER, Editor**  
Clarence Center, New York

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Attention of General Conference Secretary

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**Christian Fellowship Mission, 370 First St. S. E., Massillon, Ohio;** Phone 4169, Eld. H. and Lydia Hostetler; Doris Rohrer; Edith Davidson.

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## LOVE FEASTS

## Indiana

Garrett .....2:00 P.M. Sat. and Sun., Nov. 13-14

## Kentucky

Grassy Springs Communion Service .....Nov. 13

## Michigan

Merrill ..... Nov. 6-7

## Ohio

Chestnut Grove .....Nov. 6-7

Valley Chapel .....Nov. 13-14

Sippo Valley, Thanksgiving Meeting .....Nov. 25

## Pennsylvania

Graterford .....Nov. 6-7

## EVANGELISTIC SLATES

Carlisle, Pa. ....Nov. 7

Evangelist, Eld. Eber Dourte

Fairland, Pa. ....Nov. 7

Evangelist, Eld. Isaac Kanode

Fairview, Ohio .....Nov. 28-Dec. 19

Evangelist, Eld. John Rosenberry

Graterford, Pa. ....Nov. 8

Evangelist, Eld. Paul W. McBeth

Martinsburg, Pa. ....Nov. 28

Evangelist, Eld. Elwood Flewelling

Mt. Pleasant, Pa. ....Nov. 7-21

Evangelist, Eld. Marshall Winger

Pequea, Pa. ....Oct. 31-Nov. 14

Evangelist, Bishop Edward Gilmore

Riddlesburg, Pa. ....Nov. 29-Dec. 12

Evangelist, Eld. Joel Carlson

Shermans Valley, Pa. ....Nov. 7-21

Evangelist, Eld. Monroe Dourte

Waynesboro, Pa. ....Oct. 24-Nov. 7

Evangelist, Eld. Erwin W. Thomas

## SPECIAL ANNOUNCEMENT

The Mt. Carmel Home Staff publish a four page paper, Mt. Carmel Tidings, every two months containing interesting information about the Mt. Carmel Home and its activities, progress, and needs, and also glimpses into the lives of the children whom we care for. Some of you do not receive this little publication. As members of the Brethren in Christ Church, as lovers of God's work, as friends of homeless children, everyone of you should have it come to your home. The subscription rate is 35c per year or three years for \$1.00. Send subscriptions to Mt. Carmel Home, Coleta, Illinois.

## CHANGE PLACE OF WORSHIP

The Marsh Creek congregation which has been using Mann's schoolhouse as their place of worship for many years, have moved into the Reformed Church building at Romola, Howard, R. D. 1, Pa., temporarily, until the new church building is erected near Mann's schoolhouse.

Lloyd Buckwalter

## PUBLICATION AVAILABLE

In light of the numerous calls that have come to the Peace, Relief and Service Committee of the Brethren in Christ Church for copies of the booklet, "Memorial and Re-declaration of Non-Resistance" by young men who are registering under selective service and preparing their C. O. forms 150, an issue of this publication has been run.

These can be secured from any U. S. members of the Peace, Relief and Service committee. The pamphlets are designed for attachment to the forms No. 150 along with a certificate of membership from the local bishop or overseer.

## ALL-DAY BIBLE CONFERENCE

A special all-day Bible conference will be held at the Chicago Brethren in Christ Church on Sunday, Nov. 21. Guest speakers will include Bishop Carl G. Stump, Nappanee, Ind. and Eld. Joseph VanderVeer, Millman, Mich.

## BIBLE CONFERENCE

A Bible conference will be held Saturday evening and all day Sunday, Nov. 6 and 7, at the Mt. Pleasant, Pa. Brethren in Christ Church.

## Births

**BAER**—Mr. and Mrs. Jeremiah Baer, New Hamburg, Ontario, announce the birth of a son, Cecil James, August 30.

**KANODE**—Bro. and Sr. Isaac Kanode of Woodbury, Pa., announce the birth of their daughter, Beth Frances, born September 5.

**MUSSER**—Rev. and Mrs. David Musser are the happy parents of a son, Charles Wesley, born June 18.

**DETWILER**—A son, Gerald Lee, was born August 26, to Mr. and Mrs. Ernest Detwiler of Souderton, Pa.

**DETWILER**—Mr. and Mrs. Roland Detweiler, Souderton, Pa., became the parents of a son, Floyd, on September 22.

**BOYER**—A son, Harold William, was born June 18, to Mr. and Mrs. Charles Boyer of Norristown, Pa.

**BRUBAKER**—On October 2, a son, John Abram, came to gladden the home of Bro. and Sr. J. Marlin Brubaker.

**HOFFMAN**—Born to Mr. and Mrs. Miles Hoffman, Palmyra, Pa., a daughter, Mary Elizabeth, September 1. Mrs. Hoffman is the former Miss Catherine Basehore.

## Weddings

**CARLSON-SISCO**—On Saturday, October 16, at 7:00 p.m. in a pretty ceremony in the Chicago Mission Chapel there occurred the marriage of Sr. Florence Sisco, daughter of Bro. Eilo Sisco, Sandusky, Michigan and Bro. David Carlson, son of Bro. Leo Carlson of Chicago. Rev. Carl J. Carlson, the pastor, officiated assisted by Rev. Erwin Thomas, Nappanee, Indiana. The couple will reside at 322 W. 60th Place, Chicago 21. May God's richest blessing attend them.

**BAKER-WYANT**—On Saturday afternoon, October 16 at 3:00 o'clock at the home of the bride's parents, Sister Kathleen Wyant, daughter of Bro. and Sr. Roy Wyant of Stayner, Ontario, became the bride of Bro. Orville J. Baker, son of Eld. and Sr. Charles L. Baker, Stayner, Ontario. The groom's father officiated.

**MCCOMBS-HUX**—On Tuesday, October 5 at 10:00 A. M. in Springvale Brethren in Christ Church Sr. Mabel Anna Hux, daughter of Bro. and Sr. Roy Hux of Hagersville, Ontario, became the bride of Bro. Norman W. J. McCombs, son of Velma and the late Norman McCombs of Lowbanks, Ontario. Eld. Paul A. Nigh officiated.

## Obituaries

**GARIS**—Ida S. (Detwiler) Garis, wife of Frank D. Garis, Souderton, R. D., was born in 1870 in Hilltown Township, Bucks County, Pa., and passed away on September 27, at the age of 78 years, 5 months and 18 days. She was a daughter of the late Bishop Detwiler.

Sister Garis was converted, baptized and admitted to church fellowship in 1896. At the call of God and the church Bro. and Sr. Garis were ordained to the Deaconship in April 1913. For more than thirty years both gave generously of their time, substance and talent to the cause of Christ and the church. Sister Garis was quiet and unassuming in the performance of her duties and in her ministrations of love and benevolence. She was for many years a faithful and capable member of the Sewing Circle.

She is survived by her husband; three sons, Joseph, Elmer and Irvin; four daughters, Mrs. Charles Swartley, Mrs. Samuel Erb, Mrs. Daniel Tyson and Mrs. Claude Harley; and a foster daughter, Mrs. Leidy Ruth; forty-three grandchildren and thirteen great-grandchildren; three brothers, Henry, Isaac and Willard Detwiler, and four sisters, Mrs. Fred Bowers, Mrs. Rachel Garis, Mrs. Abram Heckler and Mrs. Martha Moyer.

Funeral services were held in the Silverdale church. The officiating ministers were Eld. E. C. Rosenberger, Bishop Jacob H. Bowers and Eld. Isaiah B. Harley.

**SHAFFER**—Bro. David Z. Shafer, 82, was born January 29, 1866, and passed to his eternal reward at 8:30 A. M., Saturday morning, July 17, at the home of his daughter, Mrs. Levi B. Wingert, after an illness of several months.

He was the son of the late Jacob F. and Hannah Shafer of near Upton.

Surviving are his wife, Mrs. Mary E. Shafer, and three children, Mrs. Laban L. Eshelman, of Greencastle, Route 1; Jacob W. Shafer, Chambersburg, Route 5; and Mrs. Levi B. Wingert, of Chambersburg, Route 6. Eight grandchildren and four great grandchildren. One sister, Mrs. Emma Osbaugh, of Pasadena, California.

Bro. Shafer was a member of the Montgomery Brethren in Christ Church where he always loved to go as long as he was able to attend.

Bishop Lester Myers and Rev. Glenn Niswander conducted the funeral services which were held in the Montgomery Church at 2:00 P. M., Tuesday, July 20.

The text used was Psalms 132:14, "This is my rest forever; here will I dwell; for I have desired it."

Interment was made in the adjoining cemetery.

## How Much Do You Wear?

A missionary at home on furlough was invited to a dinner at a great summer resort where he met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

Dear Wife: I've had dinner at the hotel. The company was wonderful. I saw strange things today. Many women were present. There were some who, to my certain knowledge wore one church, forty cottage organs, and twenty libraries.

In his great longing for money to provide the Gospel for hungering millions, he could not refrain from estimating the silks, satins and the diamonds of the guests at the dinner in terms of his people's need.

If God sends us money to send to perishing millions the Good News of the Saviour from sin, and we spend it for needless luxuries, what does He think of it?—Unknown.



## With the Church On the Foreign Field

### HEARD IN PRAYER MEETING

(In the testimony service of the mid-week prayer meeting, after M. Mafu had preached on the Bible as our shield.)

"Yes, we ought to have a shield, as we heard today. I thank very much because when uMfundisi Climenhaga was here and I was a boy just like you boys (indicating the younger boarders in the front of the church), uMfundisi Climenhaga troubled himself very much with making us memorize the verses from the Bible. Now I know many verses by heart and I always carry my shield with me."

—Gwalinka Dube, Deacon.

Another member, Woli Ndhlovu, who has been a faithful helper in the Sunday School, likes to get the boys to repeat Proverbs 1:10: "My son, if sinners entice thee, consent thou not." Then he tells how uMfundisi Climenhaga taught him the verse long ago.

Let all faithful sowers take courage!

—M. C. K.

### MATOPPO NEWS NOTES

Busy days, hot weather interspersed with cool, windy days, haze and clouds—that is Matopopo Mission this September. God has blessed us with an abundant supply of fresh clear water after last year's drought, which I appreciate better when I remember the water we were using just a year ago.

August was quiet and occupied with routine duties. We were glad to have Bro. Hostetter spend a week with us, to fellowship with him in our prayer meetings, have him attend classes, listen to his words to the classes, and see him mingling with the teachers and students. Following this visit Bro. Wolgemuth came to us. During the week he was at Matopopo he gave himself to the preaching of the Word, some days three times—a service early in the morning for Day School children, the general mid-day service, and an evening service for the Boarding and Training Schools. A number of people received help, though there was no real break nor evidence of deep conviction. An African seems to have little sense of sin. Will you pray that he may see what sin is and how our Father looks upon it?

The Annual Christian Service League Camps were held over the second week-end in September. Bro. Sider and two of the men teachers accompanied more than 50 boys and young men on their retreat into the veld. The girls (36 of them) under the direction of Sister Kreider and assisted by Sister Engle likewise enjoyed sleeping under the moon and stars, cooking outdoors, playing, worshiping, and studying the Word of God. They were glad to have as visitors the two girl-teachers, Lorraine Eyer and Edna Brabaker. You, like all of us who were present, would have enjoyed our Sunday evening campfire service when a number of the girls told how certain Scriptures or songs have helped them. They did good work in translating several English choruses into Sindbele and in finding Christian words to be sung to African tunes.

This week-end most of our brethren are attending the Southern Rhodesia Missionary Conference which includes nearly all the Missionary Societies at work in the Colony. The Deputation Brethren are also attending the Conference, of which our own superintendent, Bro. Brubaker is the chairman. The Conference has done much in the past to promote understanding and co-operation between the various missionary bodies and we trust will continue to exert a wholesome influence on the Christian life of this country.

Fellowship with God and a personal realization of the Holy Spirit's indwelling power, how necessary that is for us all! We greatly desire to see our teachers and students realize for themselves the love and power of God in their lives. God is able and we are looking to Him in prayer for great things. There are on our station about 10 African teachers and 400 students in the various schools. Pray that they may heed the Spirit's call and surrender themselves to His direction. Knowing salvation, we long for others, also to know the Saviour's power in their lives.

Brethren, pray for us.

Elizabeth Engle  
Matopopo Mission  
Bulawayo, S. Rhodesia

### JOURNEY TO RHODESIA

Four months have gone by since Sr. Anna R. Engle and I bade our families and friends farewell at the large Union Station in Washington on Sunday, May 23, and started our trip to Africa via rail to New Orleans. We were rejoicing in the fact that we were now on our way to the land of our calling, and we had the assurance that "leaving all to follow Jesus" would bring blessings of which at least one of us knew very little.

We reached New Orleans the following day at 9:00 P. M. Our hopes were that we could board the boat the day after our arrival in the city, but we found that the cargo was not loaded as yet. Every day we called the steamship company until Thursday, May 27, when we visited the office and were told that we could get on the boat immediately, since it would be leaving Friday morning at 7:00 o'clock. You can imagine how excitedly we hurried back to the hotel to pack our suitcases and to get to the docks.

As the taxi brought us to the side of the Silverash, the 5000-ton British freighter on which we were going to take our voyage, we felt that all eyes from the boat were upon us. We were not the only ones who were eager to know what type of associates the little Silverash would have for the next few weeks.

The voyage was quite a new adventure to me and was a source of enjoyment from beginning to end. The muddy Mississippi, the green Gulf, and the blue Caribbean made an interesting variety in the colors of the water. The ocean was usually a beautiful indigo blue, but at times, it was very gray due to clouds in the sky. The morning sunlight caused the ocean on the East side of the boat to glitter with "jewels." To bring our voyage to a perfect ending, we were privileged to see a full moon two nights before entering Cape Town. It is very difficult

to describe on paper the beauty of these sights.

There would be numerous incidents which I would like to include in this account but I feel that so much has happened since May 23 that it is almost an impossibility to write everything. Thus, I shall only mention the high-lights of the voyage: one of those was my first view of the constellation, the Southern Cross, which can be seen only south of the equator; the view of a light from the lighthouse on the western tip of Cuba at 3:30 A. M., on May 30; a good view of Jamaica along which we sailed during the entire afternoon of May 31; a most interesting visit to the little Dutch island of Curacao where the Silverash took on oil for its return trip; The Fortieth Anniversary treat for Mr. and Mrs. Golansky, the other two passengers on the boat; the visit to the engine room through the kindness of the Chief Engineer; the visit to the peak of the ship, that being above the chart room; and my first view of any silvery flying fish, a spouting whale, and about seven beautiful albatross which followed the boat for days; the daily readings of our traveling distance which the Second Mate kindly recorded for us; and the letters and gifts my family and friends had sent along for me to open daily.

Sr. Engle and I were not on the boat long until we realized that the spiritual emphasis in the lives of the officers and crew was nil. We wondered what we might be able to do in order to be of spiritual help to those who were living very carelessly. We prayed daily that our lives would be a means of telling the unsaved of The Way of Life, and that the opportunity would come for us to speak to them about the "better things." We did have numerous pleasant chats with them and were able to direct the conversations to things of God. That they were blinded to spiritual things was very evident. They seemed to think that a person so young as I was very foolish to waste his life in mission work in Africa. To many, the height of their ambition is to some day live in America. You can see that my leaving the United States would appear to them as a very foolish step. In spite of their opinions, I knew that I was going in the direction that the Lord wanted me to go, and so my mind was at ease.

We two traveling companions felt the presence of the Lord continually. We had precious moments of Scripture reading and prayer together every day, sometimes at the stem of the boat, sometimes at the stern, and sometimes in our cabin. We felt that it was only this communion with God that kept us stable in an un-Christian atmosphere. We had put forth an effort to have a service for the teen-age apprentices and engineers, but as the time approached, the captain's attitude toward holding a service changed. I pray that our speaking to them may have helped them realize that their living in sin will only take them to a Christless grave.

Even though the officers and crew did not know the Lord, they had some fine qualities. I remarked to Sr. Engle several times about the good language they used. Among themselves, they seemed to have an excellent spirit of cooperation. I may not neglect to mention that we were given so many favors, that we realized they did their best to make our trip pleasant.

On the morning of June 23 we arrived at Cape Town. How beautiful was Table Mountain in the morning sunlight! The houses painted yellow with their tile roofs made a lovely picture. After having spent twenty-



six days on the Atlantic Ocean, it was a treat to see land, but by the end of that period of time, the Silverash had become "home" to me, and I rather dreaded gathering my belongings together and moving on. We stepped on shore at 9:30 in the morning.

We were happy to find Christians to welcome us in Cape Town. The Andrew Murray Missionary Home is a haven for missionaries. It was good to gather around a piano and sing hymns as we used to at home. Christian friends in the city showed us a pleasant stay there. We were taken to all the beautiful places about the city and along the Cape. I was delighted to dip my hand into the Indian Ocean at Muizenburg.

It seemed that we would be unable to get booking on the train to Bulawayo, and we feared we might have to miss the Missionary Conference at Matopo even after having come about 7,400 miles. Through prayer and the efforts of a friend of missionaries we were able to get on the train Sunday evening, June 27, after having spent five days in Cape Town. There we had another farewell; some of our friends from the Missionary Home were to see us off.

At noon on June 30 we reached Bulawayo and found a group of our brothers and sisters there to greet us. Earlier in the day the folks from Northern Rhodesia had arrived for the Conference, so they were still in town to see us arrive. It was a very pleasant visit at Matopo Mission, taking in the conference and the Jubilee Day services. That was when I was more thankful than ever that the Foreign Mission Board had not requested that I wait until Fall to sail to Africa.

One month from the day I had arrived in Bulawayo, I left my traveling companion of the previous weeks and boarded the train for Choma, Northern Rhodesia. I had a restless night on the train, for I wanted to be sure to see the Victoria Falls which we were to pass at about 6:00 o'clock in the morning. I felt that the sacrifice of sleep was not too great after I viewed the beautiful falls.

As the train neared Choma on July 31, my heart began beating more rapidly and by putting my head out the window I was able to see Eld. and Sr. David Climenhaga and the children, Donna Faye and Dorothy Lee, and Sr. Rhoda Lenhert at the station waiting for me. It seemed to be an endless drive over the narrow winding road from Choma to the mission, but after about one hour we reached our home and were greeted by Sr. Anna Eyster. I was taken in as "one of the family" and made to feel very much at home.

The Lord is worthy to be praised. He brought us safely to our destinations and He is able to bring us victoriously through every trial as we enter His work here. We have appreciated your prayers in our behalf and we shall be counting on them in the future.

Anna Graybill  
Sikalongo Mission  
Choma, N. Rhodesia

## In The Homeland

### Boyle, Ontario

It has been some time since we have sent a report to the Visitor. During the busy summer months we have had the privilege of attending many different services. Quite a number attended the Ontario Camp Meeting at Ontario Bible School, Fort Erie. Immediately following it our tent was pitched

# What Will You Do Without Him?

Frances Ridley Havergal

*I could not do without Him!*

*Jesus is more to me,  
Than all the richest, fairest gifts  
Of earth could ever be.  
But the more I find Him precious  
And the more I find Him true,  
The more I long for you to find  
What He can do for you.*

*What will you do without Him?*

*Is He not kind indeed?  
Did He not die to save you?  
Is He not all you need?  
Do you not want a Saviour?  
Do you not want a Friend?  
One who will love you faithfully  
And love you to the end?*

*What will you do without Him*

*When death is drawing near,  
Without His love—the only love,  
That casts out every fear?  
When the shadow-valley opens  
Unlighted and unknown,  
And the terrors of its darkness  
Must all be passed alone!*

*What will you do without Him*

*When He hath shut the door,  
And you are left outside because  
You would not come before?  
When it is no use knocking  
No use to stand and wait;  
For the word of doom tolls thro' your heart  
That terrible, "Too late!"*

*You cannot do without Him!*

*There is no other name  
By which you ever can be saved,  
No way, no hope, no claim!  
Without Him—everlasting woe  
And everlasting night.*

*Why should you do without Him?*

*It is not yet too late;  
He has not closed the day of grace  
He has not shut the gate.  
He calls you! hush! He calls you!  
He would not have you go  
Another step without Him,  
Because He loves you so.*

*What will you do without Him*

*When the great white throne is set  
And the Judge who never can mistake  
And never can forget—  
The Judge whom you have never here  
As Friend and Saviour sought—  
Shall summon you to give account  
Of deed and word and thought?*

*You need not do without Him,*

*For He is passing by,  
He is waiting to be gracious,  
Only waiting for your cry.  
He is waiting to receive you—  
To make you all His own!  
Why will you do without Him?  
And wander on alone?*

beside the church and our summer revival began. Our good Brother French again took care of the tent and our workers were Sr. Edith Gutshall and Sr. Margaret Lenhert. Eld. Carl J. Ulery began the service Monday evening, July 19 and was with us two evenings until our evangelist, Eld. Albert H. Engle arrived. From the beginning the presence of God was felt and a number sought God.

On Sunday, August 1, Sr. Lizzie Bossert gave the story of her healing and Vision to an attentive audience. The tent was well filled and many were on the outside.

Sunday, August 8. There was a farewell and dedication service for Sr. Mildred Winger, who has gone to the Harrisburg Mission. We miss her at Boyle and trust the Lord will bless her in her new field of labor.

Since our tent services two have been taken into church fellowship, namely: Sr. Esther Mae Traver and Bro. Fred Byer.

Eld. John Byer who was holding a revival at Sherkston, Ontario brought us the morning message and Bishop Gilmore was with us for the evening.

Saturday and Sunday, September 25 and 26 was our fall Love Feast. Although the crowd was small, the presence of the Holy Spirit was in our midst. Our speakers were Bishop Gilmore, Eld. John Nigh and Eld. Ohmer Herr. Sunday morning Bro. Herr spoke on "A Shameworthy Christian" and

in the evening Bro. Romie Sider's message was "The Shoreless Sea."

### Springhope, Pa.

We were very glad to have the State Sunday School Meeting on September 25 and 26, at Springhope. Among the speakers were: Bishop C. N. Hostetter, Eld. Charles Eshelman, Bishop J. Lester Myers, Eld. Allen Brubaker and Eld. Walter Lehman. The messages were very inspirational and uplifting to all those who attended. May the Lord richly bless these ministers as they continue to proclaim Christ. We were glad for the visitors from various districts.

Martha Oldham

### Palmyra, Pa.

Our Vacation Bible School opened this summer with an enrollment of 125 and an average attendance of 98. The children greatly enjoyed a talk given by Sr. Ella Gayman. Seven Christmas bundles for children overseas were brought with the offering.

On the evening of July 25 the Annville United Zion's Young People presented a program in song. The same evening we were privileged to have Eld. and Sr. Allen Buckwalter with us to speak of their experiences in India.

Our Annual Harvest Home Service was held on August 15 with our Bishop, Bro.



Titus Books bringing us an inspiring message.

The Messiah Orphanage presented a program on August 29.

On Sunday morning, September 12, Bishop C. N. Hostetter, Jr. spoke to us on the draft situation and the present obligation of Brethren in Christ people to the world crisis.

#### Rust, Michigan

The third annual Bible School of the Rust Church opened with high spirits and good attendance.

Our enrollment was 108 and our average attendance for the two weeks was 77. There were 57 pupils who had perfect attendance.

Beulah Carlson was Superintendent of the school and the teachers were Edith Yoder, New Paris, Indiana; Beulah Lyons assisted by her sister Loa of Wheeler, Michigan; Albert Ewalt of Gladwin, Michigan; George Bundy of Goodrich, Michigan; and Eld. Joe VanderVeer, Elizabeth Kraybill and Evelyn Hill of Hillman, Michigan. After the first day, because of the large attendance, more teachers had to be called. One came from the Methodist Church and one from the Free Methodist Church of Hillman.

Decision Day was a day of Victory when 17 young lives dedicated themselves to the Lord. On the last Friday evening of this school commencement exercises were given to a well filled house of the parents and friends.

Our revival which followed immediately after Bible School were reasonably attended; the evangelist was Bishop Carl G. Stump of Nappanee, Indiana. His messages were greatly appreciated and very challenging. The last Sunday morning the presence of the Lord was manifest when a number of young people dedicated their lives to the Lord.

Our regular services are well attended. Our Sunday School has an average attendance of about 75 to 80 for the year.

The bus (a 40 passenger school bus recently purchased) picks up a number from an adjoining township about 10 miles away.

Rust needs your prayers; the Lord is faithful; let us continue to pray.

#### Graterford, Pa.

We praise the Lord for His tender mercies and loving kindness to us again.

On September 12 we were happy to have Twila Tyson baptized and enter into church fellowship. We're glad for those who are willing to follow the Lord in these days. May God abundantly bless her life as she shines for Him.

Again it was our privilege to enjoy another Young People's Conference with speakers who brought heart searching messages. Eld. Walter Winger gave much good instruction for the young people. How we should seek God first and His righteousness, that our lives will be kept pure and holy—fit for the Master's use. Eld. Harold Wolgemuth's messages in chalk and by the word were much appreciated. We were also blest with inspirational messages in song by the Master's Quartette. We trust that this conference has drawn many hearts closer to the Lord.

M. Buckwalter

#### Grants Pass, Oregon

We would like to share with you some of our interesting recent meetings.

Eld. Charles Engle, wife, and daughters and Sr. Brenaman were with us August 7-8. They gave us a very interesting talk of

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## Whether Forecast

Claude A. Ries

**T**ODAY we stand upon the threshold of the fall months. Shall preacher, layman, pupil, housewife make them count for God?

Our day is sadly tinctured with a sense of frustration and defeatism. Outstanding men in politics, business, journalism and science are intellectually convinced that only a revival of vital faith in a living God can save our sagging civilization. But—*that is as far as they go*, that is, being intellectually convinced. We do thank God for their honesty, but at the same time deplore their universal lack of response in becoming an agency to help remedy our sad situation!

What an hour of opportunity is this for every one with a living, working faith in a great God, the God of the impossible! This is no hour for the *nominal* Christian. A vague religiosity only tends to clog the wheels of our civilization while God-empowered men seek to pull the chariot of state out of the mire of deadly frustration and hopelessness.

Washington, D. C. is almost hopelessly bogged down because God is bowed out. And it will continue to be so until men, who fear God more than they fear Stalin, are in the key positions of responsibility!

It is easy to see the lack in Washington, but how about the sphere of influence given to you and me, in the pulpit, in the shop, farm, school or kitchen? Do we purpose to *go forward with God*? Much depends upon the spirit with which we enter these fall months. Though much seems unsettled, one thing can be settled for every one "knows whom he has believed." "Anywhere," said the devoted Livingstone, "anywhere provided it be forward." Of the blessed man depicted in Psalm one, it is said, "and whatsoever he doeth shall prosper." His soul shall prosper in God!

How make the Fall months count for God?

The answer is: "Press forward with Him!" Press forward with a daily, conscientious observance of the early minutes

### Doing Well

If you have done nothing but exhibit in your lives the precious results of grace you will have done well. If you have presented to your companions truths that were sweetness itself to you and tried to say, in broken accents, "Oh, that you knew this peace!" it shall give you joy unspeakable to meet those in glory who were attracted to Christ by such a simple means.

—Spurgeon.

of meditation and communion. This is the way of power, of fruitfulness.

Press forward in the midst of life's vexing activities with a spirit of Christian poise and equanimity of soul in a world of defeatism; for a vital, dynamic faith "laughs at impossibilities and cries 'it shall be done!'"

Press forward in personal testimony and soul winning. Opportunities may be limited but let us pray that God will give us an *awareness* of opportunity. Jesus found in the most limited fields His greatest opportunities with the ones and twos. He preached His greatest sermon on the New Birth to one man. He uttered His greatest thoughts on eternal life to one woman, and constantly left the ninety and nine to seek one lost sheep.

Press forward in the home church. Be in attendance at the mid-week prayer service, and services of the Lord's day, *expecting* God to do things. "Spend and be spent" in Sunday school. Do not be a spiritual loafer, but a spiritual loader.

Press forward by not playing fast and loose with your convictions. Let people know you are out and out for God and His dear cause. Let that fact be made known from the start in school or beginning elsewhere. Do not be afraid to be different. "Know ye not that God has put a difference between the children of Israel and the Egyptians?"

There was once a peddler who sold apple butter and cottage cheese. He had one ladle which he used in the apple butter and then in the cheese and again in the apple butter. When the day's selling was done the cheese had so much apple butter in it and the apple butter so much cheese in it that the peddler himself had difficulty telling the two apart. Don't be a mixer of apple butter and cheese! Be *loyal* to Christ, absolutely loyal.

Press forward in being a fruit-bearing Christian. Fruit bearing is of two kinds: *character* fruit bearing and *service* fruit bearing. Character fruit bearing centers and is motivated by divine love. The fruit of the Spirit is *Love*. Take time to cultivate a loving character.

Remember, however, that no high state of grace is an end in itself. The end of the orchard is not attained when the weeds are removed or the dead limbs pruned away, or even when the blossoms bedeck the trees. The end of the peach tree is peaches—fruit. "Herein is my Father glorified that ye bear much fruit." Do you purpose some real fruit this fall—fruit of character—fruit of service?

What is your "Whether Forecast?"

—The Wesleyan Methodist.



## Can We Be Made Holy?

The Late E. E. Shelhamer

Our holiness is not absolute, self-contained and independent, like *God's* but ours is derived from *Him*, by the baptism with the *Holy Ghost*, and in quality (not quantity) is like *Him*, as a thimbleful of ocean-water is like the ocean.

"Blessed are the pure in heart." He whose heart is made pure is pure. However, this is not maturity. "Every man that hath this hope in him purifieth himself even as he is pure." We must put forth the effort—confess and renounce all sin, or, as Adam Clarke said, "Confess the plague of our hearts." Then *He* will do what we cannot do, "Cleanse us from all unrighteousness."

This cleansing is what the disciples received at Pentecost, when their hearts were purified by faith, not by works or growth. Wesley said, "There is an inseparable connection between these three points; expect it by faith, expect it as you are, and expect it now."

Dear friend, the final question is: Will you stop doubting, excusing and criticizing, and begin from this moment to expect *Him* to make you pure? Millions have received and lived this Blessed Experience. Why not you?

If we hope to live forever with a holy *God* and holy angels, we must be holy. All Denominations believe this. But *When?* and *How?*

Some believe we reach this state in this life; some at death; and others in purgatory. All agree that *Christ* alone can take away sin. Strange, then, that anyone should limit the Atonement (at-one-ment) and say we *must* sin. Others teach that we may live the "victorious life," but can never be *entirely* free from the carnal nature.

Now, if this be true, *Christ* died in vain, for we read, "He shall save His people from their sins." "The blood of Jesus Christ his Son cleanseth us from all sin." He was "manifested to destroy the works of the devil." Why plead for sin and say it can be only "suppressed?" or rendered inoperative? These terms are wholly unscriptural. If language means anything, let us believe it when *Christ* says, "Every plant which my heavenly Father hath not planted shall be rooted up." In other words, *God* wants to destroy and take out of us all that the devil ever put in us. "Ishmael" (a type of carnality) must be "cast out." Agag must be "hewn to pieces before the Lord," and his name "utterly put out of remembrance."

Please do not jump at a wrong conclusion and say that this implies sinless, angelic, or Adamic perfection. We will

never be perfect in wisdom and free from mistakes. We are not saved from our humanity, but from our carnality. We will always have our natural desires, appetites and passions. These are not sinful in themselves, but when abused and misused may (as in our foreparents) lead to sin. Wesley said: "Now ye are delivered from all these: anger, pride, self-will, and unholy tempers; see that they enter not again."

Should we not desire to be as holy as possible? Why reflect upon *God*? What *He* did for others *He* can do for us. Listen! "Holy men of *God* spake as they were moved by the *Holy Ghost*." "I charge you by the *Lord* that this epistle be read unto 'all the holy brethren.'" "For after this manner in old time the holy women also adorned themselves, not with gold, pearls (beads) and costly array." Without holiness "no man shall see the *Lord*." "Be ye holy: for I am holy." "This is the will of *God*, even your sanctification." What *God* commands *He* is able to perform.—*Tract*.

### Extremes

(Continued from page five)

Again, let souls by the thousands (Mennonites too) be led to an altar of prayer where they may wait upon *God* for new infillings of the *Holy Spirit*! Amen! We are commanded to "be filled with the *Spirit*." (Eph. 5:18). But let no one be so carnal as to have people filled the "John Wesley" way, or the "Menno Simons" way rather than the Bible way!

But *God* pity us and any leaders who will bring souls to such a happy experience, be it by a "second or third blessing, and then let such fail in practical holiness and full obedience to all the ordinances of the Word of *God*, lest like Nadab and Abihu, they die for offering their "strange fire," and their last state becomes worse than the first. What a crime!

Let us believe and teach "all the counsel of *God*!" Lest thousands by our unhappy extremes, be led to freeze out their Christian hope and experience on some extreme icy mountain of carnal belief!

—Dillonvale, Ohio.

*God* bases His rewards not on conspicuousness of service, but on fidelity to opportunity.

Blessed are they who know that they do not know everything, for they shall know some things.

## In The Homeland

(Continued from page twelve)

their work in India. At noon we went to the City Park for a basket dinner, where we could all visit with them, as they could not get to all of the homes. Their visit here was much enjoyed by all.

On August 31 and September 1 the Conquerors Quartette of Beulah College were with us and gave us a very inspirational service in song.

During the summer we held a contest to increase interest in our Young People's service. Two leaders of the young people were chosen. One side had red ribbons, the other side had blue ribbons. Both sides worked hard. The contest closed August 31. The losing side agreed to treat the winning side. The red ribbons won. So on the night of September 1 we had sandwiches, cocoa and coffee, ice cream and cake, and the quartette sang songs. During the program we had quite a surprise, we were all enjoying ourselves, when in came Bro. and Sr. Rohrer and Bro. and Sr. Hoke. They were going through from the East to California and came out from Grants Pass to see the Church. We enjoyed their visit.

On August 13 we had a Fall Council Meeting. Bro. Alvin Burkholder was with us, and the regular elections of the different offices of the church were filled for another year.

May *God* be honored and glorified as His work goes forward in this place. We ask a spiritual interest in your prayers for the Redwood Country Church.

Mrs. Samuel Lenhert

### Mastersonville, Pa.

July 7. The Beulah College Male Quartette rendered a splendid program of song and enlightened our knowledge of the school's activities.

August 15. Our tent meeting was held two miles south of Mastersonville, with Eld. Bruce Grove as our evangelist. Bro. Grove brought the Bible truths in their whole power.

Several Young People have renewed their ways with the *Lord* while a number of our boys and girls have accepted the *Lord* as well.

August 29. Bishop Henry A. Ginder directed his sermon to the young people who were going back to school this fall.

At the close of the service all those under twenty-five years of age and of school age were asked to stand. Each were given a small folder made up by Bro. Jacob T. Ginder with encouragement for school guidance from the Church.

Special prayer was offered leaving all the young people feel that as they went back to school they were representing our Church, the Brethren in Christ Church.

September 11. Isaiah Harley of Souderton was the guest speaker at our Harvest Praise Service.

Our hearts were newly stirred as we again took inventory of *God's* goodness to us this past year.

September 26. Our hearts were made glad as nine of our boys and girls and young people united with the church and took the way in baptism.

The youngest member of Rapho, a little boy, four years old beautifully set the example as referred to in Isa. 11:6, "... and a little child shall lead them."

These young people need our prayers, that not one may be lost to the Kingdom.



October 10. At our foreign mission service, Eld. and Sr. Charles Eshelman brought to us encouraging messages of the work in Africa. All were challenged to give through offerings and prayers, but the greatest challenge was the young men and young women to give their lives.

#### Chambersburg, Pa.

The New Guilford congregation will observe Communion Saturday evening, November 6, 1948. A hearty invitation is extended to all who can attend.

The annual revival meeting of New Guilford will begin Sunday evening, December 5, 1948. Eld. Walter Winger will be our evangelist.

Bro. and Sr. John Hostetter welcomed into their home a son, Warren Ray, May 31.

A group of young people from the Maytown congregation rendered our Young People's program Sunday evening, September 5. The topic under discussion was "Daily Necessities in Christian Living." The program was very up-building and gave us a lot of good things to think about and meditate on. Following the Young People's program, Eld. B. E. Thuma delivered the evening message.

We, the New Guilford congregation, sincerely thank the Young People from Maytown for their efforts in making the program of such great interest.

John D. Burkholder

#### Carlisle, Pa.

"Building Together With God" is the theme of the attendance rally in progress in the Sunday School from September 5, through December 19. Our Rally Day service on October 3 was a high light in this effort.

During the morning service on September 5 following an effective sermon on the theme "Our Children A Heritage," Mr. and Mrs. Lee Lehman dedicated their son, Larry Lee, and Mr. and Mrs. Charles Barnett dedicated their daughter, Rena.

The Bible School being held on Wednesday night from August 11 through November 3 has created interest and has been a real blessing to our congregation. Our children as well as the adult group have found these sessions profitable and challenging.

We trust that the Word of God as it is stored away in these young hearts may spring up and bring forth fruit for the Master.

Rhoda G. Lehman

#### Red Star, Leedey, Oklahoma

"The Lord hath done great things for us whereof we are glad."

Our two weeks of tent meetings in August with Bro. Allen Brubaker of Pennsylvania as evangelist were times of rich spiritual feasting. However, souls seemed to harden their hearts and visible moving toward God was limited to four souls. Even this is more than four worlds of value and compensated all efforts.

The first Oklahoma Youth Conference conducted on the Jabbok Bible School campus the first week of September was a success beyond anticipation. The number attending was excellent as well as the response from the many young people who are eagerly awaiting announcements of another such conference.

We are indebted to Bro. and Sr. Elwood Hershey and Bro. and Sr. Allen Buckwalter

(Continued on page fifteen)

## Barabbas The Robber

*"Then released he Barabbas unto them, and when he had scourged Jesus, he delivered Him to be crucified" (Matt. 27:36).*

IF THERE was anyone connected with the story of Christ's crucifixion who had the opportunity to understand thoroughly the meaning of Christ's death, it was the man Barabbas. Barabbas was a robber condemned to die, but Jesus died in his place and Barabbas went free.

This man Barabbas was a notorious criminal who was in prison in Jerusalem at the time the Lord Jesus Christ was arrested. Barabbas had been found guilty of sedition and insurrection as well as murder, for he was a member of a band of brigands or robbers. Nothing seems to be known about him outside of the record in the New Testament, but probably he was one of the leaders in a revolt against Rome, and to carry out the plot, he led his gang in robbery and murder. For his crime, he was arrested and imprisoned.

It was a Roman custom to release prisoners on the eve of great feasts. Although this was not practiced among the Jews, Pilate the governor, faced with the dilemma of alienating the chief priests or condemning an innocent man, chose to avoid responsibility by following this custom and offering to the crowd either this most notable criminal or Jesus. Therefore, Pilate presented to the crowd two characters for freedom, and Barabbas was brought forth with Jesus. The people might have asked for Jesus, but the chief priests and Pharisees did not want Him to go free and so they persuaded the people to ask for Barabbas. While the mob preferred the release of the anarchist Barabbas, they demanded that Jesus Christ be led forth to die. Thus, if any man had an opportunity to grasp the true import of the atonement, and what Jesus' death meant, it was Barabbas, who found his place taken by Jesus.

Barabbas was condemned justly to die, for he had been found guilty in the eyes of the law. Both the laws of Rome and the laws of Jerusalem could be satisfied only with his life. How like Barabbas are we! All of us have sinned and come short of the glory of God. None of us is righteous, no, not one. When we examine ourselves on the basis of the law of God, we find that we fall short of what God requires and the sentence is death because of our sins. The wages of sin is death, and we stand guilty before God, even as Barabbas was guilty before Pilate.

But Jesus Christ, the innocent One, was guilty of no crime against the government or against the laws of His people. He had said to them as it is recorded in John 8:46,

"Which of you convinceth (or convicteth) Me of sin?" Despite the opposition in His native town of Nazareth, the opposition of the Sadducees and the Pharisees and of all the others who were hostile to Him, Pilate, not one of His own people but a pagan Roman, could find no fault in Him. Even the dying thief on the cross testified, "This man hath done nothing amiss" (Luke 23:41). Peter described Him in his first Epistle as One "who did no sin, neither was guile found in His mouth" (2:22).

Christ did not deserve to die. It was Barabbas who was guilty. It is thought by some that Jesus was even crucified on the cross prepared for Barabbas. But in more than this was Jesus a substitute for Barabbas. Barabbas knew that he was condemned to die. He was kept in his cell for sufficient time that he might think of the awful death which awaited him. He could meditate upon how he would be compelled to bear his own cross out of the city, how he would be nailed onto the crosspiece and then raised so that his body would rest only on the spikes which would tear his flesh because of the weight of his body. He could think, if he would, how the hanging there would dislocate his wrists and shoulder joints. Perhaps some one might give him a potion to drink, but he could not be sure that it would satisfy. People would pass by and laugh at his failure to lead successfully the insurrection against Rome, but as the leader of the gang, he would probably be honored with death on the middle cross.

Barabbas could hardly be expected to sleep on the night before his crucifixion. Doubtless he heard the sounds outside his cell during the night, as an armed group went forth. He heard them return with a new prisoner, a prisoner taken immediately to be tried. While he heard the confusion outside, he could not understand what it meant. But after some hours the door of his cell was suddenly thrown open and Barabbas was brought out before the people, who cried out his name, and before he realized what had happened, he was free.

What brought about this freedom? Someone else was going to be placed upon his cross. Barabbas may have hurried from the crowd to get to a hiding place before Pilate could change his mind, or he may have followed the procession to the cross to see what happened. If he did not follow himself, he must have had some member of his band follow to see what took place. If Barabbas was there, he could look at Jesus on the cross and say, "I would be there, if this man were not taking my place."



In a similar way, we who deserve to suffer for our sins against a holy God, can look at the Cross with the same view as Barabbas did when he saw Jesus take his place. Christ who knew no sin there became sin for us, that we might be made righteous. He became a curse for us, for cursed is every one who hangs upon a tree (II Cor. 5:21; Gal. 3:13). It was He "who His own self bear our sins in His body on the tree, that we being dead to sin, should live unto righteousness" (I Peter, 2:24). "Christ also once suffered for us the just for the unjust, that He might bring us to God" (I Peter 3:18). "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray and have turned everyone to his own way, but the Lord hath laid on Him the iniquity of us all" (Isa. 53:5, 6).

The Lord Jesus Christ was not just a man, for no man could atone for sin, as He did. Jesus Christ is God manifest in the flesh, and through His death on the Cross, He satisfied the demands of justice which required punishment for guilt and an acceptable sacrifice for sin.

During the Napoleonic wars, a certain Frenchman was drafted into the French army. He claimed exemption insisting, "I'm dead. I was drafted before and I procured a substitute, and my substitute went to battle and was killed. He died in my place and hence I'm a dead man as far as conscription goes." This excuse was not accepted and appeal was made to Napoleon, who had to acknowledge, "Judicially you are dead and you can go to your home. You are perfectly free." The Frenchman had obtained that freedom through the work of another, and it is through the work of another, the work of Christ, that we are freed from the penalty of sin.

We must not forget the fact that Barabbas did nothing to merit the substitution of Christ in his place. We do not know if he ever heard Jesus preach, or ever made any attempt to follow Christ. We do know that Jesus would not approve Barabbas' leading a Jewish mob to overthrow constituted authority, and plunder the murder to gain political ends. Christ was not sympathetic with methods such as those used by Barabbas. Neither did Christ sympathize with Barabbas' life of sin nor does He sympathize with ours. He does not approve or sanction our sins. He sees nothing but condemnation in our badness or goodness. Our very works stand up to condemn us, for however good they are, they are not good enough. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast" (Eph. 2:8, 9). Salvation comes because of our goodness. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh

## Fitness of Heart

*I am small and despised.* Psalm 119:141.

And what if you are? What does it matter if men disdain you and make a mock at your small capabilities, saying, "How shall he help us?" If God condescends to use for His purposes of grace those things which men despise, we need not mind the taunt of others. There is a fitness in these things. Flesh must not glory in the Lord's presence. When the instrument in use is conscious of how little account it is, then unreservedly it ascribes all the credit for its performances to the Hand that used it. By itself, what could it have done? It would have lain by useless. Take comfort, dear heart, and use your humble gift. Think far more of fitness of heart than of high attainments. Your smallness can never be a hindrance to God, but self-sufficiency always is.—*World Conquest.*

not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5).

A dishwasher in the Matanuska Valley of Alaska was given a Hero's Medal several years ago, because he showed unusual bravery and devotion as he remained with an exhausted friend through an Alaskan blizzard rather than push through to safety alone. His bravery cost him both of his feet, the use of one arm and permanent disfigurement of his face, because of frostbite. The man whose life he tried to save later died from exposure, after being taken by a rescue party out of the Valdez glacier where he was found. Had he lived he could have looked upon his rescuer who lost his feet and an arm for him. He could have seen the disfigured face, and there is no doubt that he would have felt undying gratitude toward the man who risked his life for him. A few people have laid down their lives for their friends feeling, but "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). It was when we were most unlovely and least deserving of His grace that He died for us.

Christ's death was perfectly efficacious. It saved Barabbas from death that day. Barabbas needed to do nothing more. His assurance of life was complete. One would think that Barabbas would have become a Christian after this great deliverance, but there is no record that he believed the witness of that death and gained as well the assurance of eternal life.

Barabbas was the particular, individual man whose place the Lord Jesus Christ took, but he represents every man; for as the Lord Jesus hung on the Cross in Barabbas' place, He was likewise hanging there for you and for me. We too have been con-

## In The Homeland

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for their fine contributions as guest speakers.

Visitors are especially appreciated in remote sections such as these and we are no exceptions, so come and see us. Recent visitors traveling across the state have been Bro. Ralph Good of Upland, Calif.; Bro. and Sr. Clarence Keller and son and Sr. Keller's sister from Dallas Center, Iowa; Bro. and Sr. Sylvanus Landis of Des Moines, Iowa. All of these had short visits and left inspiration by their encouraging words and prayers in our home. Very recently my sister, Grace Wenger of Chambersburg, spent several days with us. She was on her way to California to spend the winter months. It seemed like a reunion and joy was mutual.

Your prayers are requested for this needy field.

Sylvia Smee

### Springvale, Ontario

We come to you again with a report of our activities.

The Lord has blessed us in a special way in the recent past in that eight children, ranging in age from seven to fifteen, were baptized and received into church fellowship. We trust the Lord will use each one of them in His service and make them a blessing.

Our fall Love Feast was held October 2 and 3 with fair attendance and a good service. We were pleasantly surprised to have a company from Nottawa, Ont. with us, consisting of Bro. and Sr. Ditson, Bro. and Sr. Charlie Baker and Sr. Mary Appleton. We also appreciated the presence of a number from our own district.

May the Lord make Springvale Church the light He expects us to be.

Della W. Nigh

### Bethel, Kansas

We are enjoying the fellowship of the Zion congregation on Sunday evenings, while their church is being built.

We have been blessed in having a number of missionaries visit us this summer. Bro. and Sr. Hershey stayed in our community for a time. Sr. Frey and Sr. Brenaman were with us in the morning service, October 17.

We ask an interest in your prayers as our revival meetings begin October 24. May God's will be done.

Mrs. Clyde H. Zook

Blessed are they who watch themselves more closely than they watch others, for they shall see both sides of the question.

demned justly to die, for all have sinned, but Christ the sinless One has taken our sin and made complete atonement. We, like Barabbas, do not merit His grace and His love, but He has offered Himself freely to any man who will come to Him and claim the life He offers. That eternal life which Christ gives is the only guarantee of freedom, either from sin or fear or self or condemnation. May that life and freedom be yours.—*Revelation.*



## News Gleanings

### Christ for Syracuse Campaign to be Held

Culminating more than a year's preparation on the part of local spiritual leaders and sponsored by the Christ for America Movement, Syracuse will witness the greatest evangelistic campaign since Billy Sunday's immense sawdust trail program of 1915. The Billy Sunday Club of Syracuse still functions, and the initial steps in preparing for this year's campaign were begun by that group.

Sixty-six churches are allied in the movement to reach Greater Syracuse for Christ and the Church. The campaign will be led by Dr. Joe Henry Hankins of Little Rock, Arkansas, and the music of the series will be directed by Mr. and Mrs. Harold Alexander of Los Angeles, California. This team also will conduct a simultaneous children's and youth program.

The meetings will be held in the First Baptist Church at the heart of the city. The dates for the campaign are October 10-31.

### United Evangelistic Front

A committee representing all the evangelistic missions in Japan has been established for the purpose of unifying the work of the various evangelical denominations in that country. Members of the committee include representatives from the Scandinavian Alliance Mission, The Church of the Nazarene, The Conservative Baptists, Assemblies of God, Far Eastern Gospel Crusade and others.

### Divorce Rate Increases

A recent United Press survey shows that in the thirty largest cities in the United States there were nearly half as many divorce suits as marriages last year. Oklahoma City and Dallas recorded more divorces than weddings.

### Evangelistic Campaigns Planned

Evangelistic campaigns in more than 200 cities of the United States and Canada, conducted under the auspices of the Christ for America organization, are planned for the next few months. Already large city-wide efforts have been promoted in Fort Wayne, Detroit and Winnipeg. The meetings are being called "Spiritual Awakening Campaigns."

### A Pertinent Suggestion

"The way to preserve family life in America is to clean out that disintegrate group of people in Hollywood," thinks the noted Harvard University sociologist, Carle C. Zimmerman.

### Money Loaned For What?

According to the United Presbyterian, we kindly loaned Britain two or three billion dollars to help her out of her serious financial condition. She used it so quickly that it took our breath. The following table indicates how the British are using their incomes: Gambling, \$2,806,000,000; beer, \$2,052,000,000; wines and spirits, \$668,000,000; cigarettes, \$368,000,000. The British press says that more money is being spent on beer and tobacco than ever before, and gambling and betting have reached unprecedented bounds. The United Presbyterian suggests that we lend her no more until she reforms.

### Too Much For Thirst

Thirteen years after Repeal the annual expenditure for alcoholic beverages has increased four and a half times. In 1947 it summed up a drink bill of nearly ten billion dollars. (\$9,640,000,000). The increase over 1946 was \$140,000,000. If one accepts the estimate of the Government Excise Department that for every licensed distillery there are a hundred illicit stills, and bootleg liquor sales reached the sum of \$18,000,000 in 1947, one can get a picture of the thirst of America.

### Tobacco Interest Tactics

Christian editors are being stirred into protesting action by the recent move on the part of Liggett and Myers Tobacco Company to furnish, free of charge, eight-page programs for high school athletic games. The action pictures decorating the covers of the proffered programs are in full colors, and also in beautiful alluring color is the big center-spread ad for Chesterfield. The company offers a different frontcover design and varied editorial material for each game's program. The center-spread ad for cigarettes will be present, naturally.

### An Indictment of the Movies

From the *Christian Advocate* comes the following keen criticism of a common channel through which flows much sewage for the poisoning of life: "Prostitutes are being

glamorized, rakes are made to appear respectable, little or nothing can be undertaken without the aid of a cigarette, all social recreation must be saturated in alcohol, the marriage vow is nullified, domestic relations are made a mockery, nudity is applauded, immunity is glossed over with technicolor, jungle ethics are paraded before our children, decency is made to appear dull, Protestant clergymen almost without exception are represented as simpletons, sacred things are made common, and sobriety is ridiculed." Yet the movies are attended to a much greater extent than are the churches.—Selected.

### The Evil of Gambling

Bishop Peabody of Central New York diocese, has contributed a word towards the arguments against gambling. He says: "The first reason that gambling, from the Christian standpoint, is wrong hinges on the fact that as stewards of God's bounty we are committed to account to Him for every minute and every cent. When the church encourages gambling, it deliberately breaks with this principle." The late Archbishop Whately, of the Church of England, gave this comparison: "Gambling bears the same relation to stealing as dueling does to murder. In both cases there is an implied willingness of the individual to the loss of money or of life." And another has said: "All gambling, because it manifests a desire to profit at the expense of another without giving a return, is a breach of the eighth commandment."—Alliance Weekly.

## Relief Notes

### The Relief Program in Brief

As of September 24 there were 259 relief workers abroad, serving in the following nineteen countries: Paraguay, Brazil, Puerto Rico, China, Japan, the Philippines, India-Pakistan, Sumatra, Ethiopia, Holland, Denmark, France, Hungary, Belgium, Germany, Switzerland, Italy, Poland and Austria. Of these the countries in which Mennonite relief can do the greatest good seem to be China, Germany and Paraguay. Therefore the emphasis of relief effort this year centers in these areas.

### World Conference Proceedings

Soon to be available is a compilation of messages delivered at the Mennonite World Conference held August 3 to 10 at Goshen, Indiana and Newton, Kansas. Those who attended the conference were impressed with these outstanding messages given on many topics related to Mennonite church life. More than forty Mennonite leaders from various countries of the world contributed to these discussions of Mennonite foreign missions, colonization, relief, institutions, peace testimony, Christian education, young people's work, non-conformity, and Christian faith and life. The book will be valuable as a rich source of information and inspiration. The manuscript for the book is now ready for the press. The book will contain approximately 300 pages and should be priced at about \$1.50 per copy. Advance orders may be sent to the Mennonite Central Committee, Akron, Pennsylvania.

### Dedication of Brook Lane Farm

Sunday, October 31, is the dedication date for Brook Lane Farm. This is the mental hospital in the eastern area to be operated by the Mennonite Central Committee. Constituent members and other friends are invited to visit Brook Lane particularly at this time before the facilities are used by patients. The facilities of the hospital include the small new building and the remodelled house and dormitory. The dedication service will be held in the afternoon between three and four o'clock. Brook Lane Farm is located eight miles northeast of Hagerstown, Md., just east of the small town of Leitersburg. This is the former site of the Leitersburg CPS farm unit.

### Volendam Sails Again

Another milestone in Mennonite refugee migration was reached on October 7 when the *Volendam* departed from Bremerhaven with a total of 1578 Mennonite refugees on board—including 561 men, 623 women and 394 children. Of these, 700 are Danzig Mennonites who will settle in Uruguay, and the remaining are Russian Mennonites who will join the settlements in Paraguay.

Peter and Elfrieda Dyck are accompanying this refugee group as they make the ocean voyage to Buenos Aires. In addition to the Mennonite passengers on the *Volendam*, 115 Hutterites are being helped to new homes in South America under the sponsorship of the International Refugee Organization.

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